1: Cooper E-4 (no date) 1945 S385 Tehuelche SH5

Ornaments.—Adornment may be summed up as follows: Head deformation, perhaps not intentional. Pegs of wood or bone, 3 to 4 inches (7.5 to 10 cm.) long, in the perforated nasal septum and lower lip (single early report, Drake expedition, 1578, in Fletcher, 1854, p. 50; cf. *Pepa* culture, infra, and archeological data in Lehmann-Nitsche, 1924). Hair: Early, men tied hair ends up with fillet, and wore tonsure; women, later, coiffure in two braids, also false hair (King, 1839, 1:18; Beerbohm, 1879, pp. 90-91); brush comb (cf. illustr., Outes and Bruch, 1910, p. 129); facial and bodily depilation with shells. Tattooing by puncture method, on forearm (Musters, 1872, p. 197); formerly in other parts. Smearing body and face with grease; earlier, also with white earth (Ladrillero, 1880, p. 496). Painting: Body and face, various colors—white, black, red, yellow. Face painting with black on the march or on cold days to protect skin (Viedma, 1837 b, p. 61). Personal adornments (pl. 20, *top*): Men—earrings, objects of silver, brass—earlier, bone, stone, and shell necklaces, and feathers; women—brooches, including tupu type, earrings (often of *Armadillo* quadrangular or circular plate type), bracelets, finger rings, necklaces, etc., of hammered silver—earlier, necklaces like men's.

TRANSPORTATION

The *Tehuelche* had no dugouts or canoes, so far as ever observed, although they may possibly have had means of ferrying across the Strait of Magellan to the *Ona* country (cf. supra Introduction). They did use, at least the later *Tehuelche*, a crude type of coracle or hull boat, made of hides for ferrying themselves or their impedimenta across rivers (Bourne, 1853, pp. 133–134; Moreno, 1879, pp. 206–207).

With the horse (see supra) came saddles, stirrups, including the toe-stirrup (fig. 15, *a–d*; Viedma, 1837 b, p. 69; Coan, 1890, p. 68), wooden bits, and double-gued quirt (Musters, 1871, pp. 167–169, cuts). The women sometimes rode astride (Macdonall, 1853, p. 79), but usually seated high on the horse's back, with their feet resting on its neck. The *Tehuelche*, when hunting over rocky terrain, often put hide shoes on their horses as a hoof protection (Musters, 1871, p. 180).

At the time of Viedma's sojourn at Port San Julian in 1780–83, one band of *Tehuelche* south of the Río Santa Cruz, who had lost nearly all their horses as the result of a raid by the Port San Julian band, were using dogs to carry their toldos (Viedma, 1837 b, p. 68)—the only recorded instance of *Tehuelche* use of dogs as pack animals.

MANUFACTURES

Weaving.—No basketry is reported. Fillets were woven, but we have no details on the technique. The later *Tehuelche* used an upright loom for weaving guanaco-wool blankets (Coan, 1890, pp. 193–194).

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[175] the name of the country, Patagonia. These men used bows and arrows, and had with them four young guanacoes, with which they decoyed the wild ones within shot. Two young men were treacherously seized and carried off, howling and calling on their god Setebos. The natives naturally resented this return for their ready friendliness, and, attacking a party sent after them, killed one Spaniard with their arrows. Enough, however, was seen of them to furnish Pigafetta [342] with some details. 'Their tents were light movable frames, covered with skins; their faces were painted; they were [302] very swift of foot, had tools of sharp-edged flints, and ate [412] their meat nearly raw.'

That the first knowledge of Patagonia was diffused in England by Pigafetta's narrative is suggested by Caliban's lines in the 'Tempest': 'He could command my dam's god Setebos;' but it was not till 1578 that the newly-discovered country was visited by Englishmen.

Sir Francis Drake in that year anchored in Seal Bay—probably a little to the south of Port Desire—and saw several Indians. His chaplain narrates their method of stalking [229] the ostriches: 'They have a plume of ostrich feathers on a long staff, large enough to hide a man behind, and with this they stalk the ostriches.' He further says: 'They would have none of our company until such time as they were warranted by their god "Settaboth."' They never cut their [302] hair, which they make a storehouse for all the things they [418] carry about—a quiver for arrows, a sheath for knives, a case for toothpicks, a box for fire-sticks, and what not; they are [339] fond of dancing with rattles round their wrists; they have clean, comely, and strong bodies, are swift of foot, very active, a goodly and lively people. Magellan was not alto-

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wife had a large iron pot bubbling on the fire, containing some of the blood mixed with grease. When the meat was nearly cooked, we added a little pepper and salt, and commenced the feast. Previous to this I had felt a sort of repugnance to eating horse, as perhaps most Englishmen—except, indeed, the professed hippophagists—have; but hunger overcame all scruples; and I soon acquired quite a taste for this meat. On this occasion everybody ate where they liked, in their own tolderia. Casimiro informed me, after the meal was concluded, that there would be a dance in the evening. I looked forward with great anticipation to this 'small and early,' and shortly saw some of the women proceed to collect a considerable quantity of firewood, which was placed outside the tent. Presently, towards dusk, a fire was made, first outside the sacred precincts. The women all sat down on the grass round about, but at some distance from the men, who were all seated on the grass, except four and the musicians. The orchestra consisted of a drum made by stretching a piece of hide over a bowl, also a sort of wind instrument formed of the thigh-bone of a guanaco, with holes bored in it, which is placed to the mouth and played, or with a short bow having a horsehair string. When all was ready, some of the old hags all the time singing in their melodious way, the band struck up, and four Indians, muffled up in blankets, so that their eyes only were visible, and their heads adorned with ostrich plumes, marched into the ring, and commenced pacing slowly round the fire, keeping time to the music. After two or three promenades, the time gradually quickened, until they went at a sort of trot; and about the fifth round, dancing fast to the music, they threw away their mantles, and exhibited themselves adorned with white paint daubed all over their bodies, each having a girdle of bells extending from the shoulder to the hip, which jingled in time to their steps. The first four consisted of the chiefs Casimiro, Orkeke, Crimo, and Camilio, who, after dancing with great action (just avoiding stepping into the fire), and bowing their plumed

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would inevitably starve without a knowledge of the route or its guides.

During our stay here I nearly fell a victim to a matrimonial entanglement. A fair young Indian, whose hair cut across the forehead denoted widowhood, moreover having several mares and considerable possessions, to whom I had perhaps paid some slight attention, proposed that I should set up tolde with her. This was quite out of my programme of the journey, but inasmuch as the alliance might prove useful, as well as agreeable, and feeling lonely in the absence of my particular friend, I half agreed; so a go-between was despatched to arrange the dowry, and it was settled that I should give a revolver in exchange for two horses to be provided by the fair one's friends. However, the evening before the happy day on which we were to have been united, the alarm came, and as she belonged to the Southern Indians, I thought better of giving up my arms; so I assigned as a reason for withdrawing from my bargain, that I did not wish to leave my friend Orkaiko's tolde. I have no doubt that her people, desiring the help of my firearms, had suggested the match to secure me to support their side. The lady at first was rather disgusted, but soon got over it, and we remained on our former friendly terms.

In this encampment two disagreements occurred between the Indians and their wives, which were the only matrimonial squabbles that came under my notice during my wanderings in their company. One occurred between Tankelow and his spouse in our tolde. It began by Tankelow's striking his daughter, which his wife angrily resented; from words they came to blows, and the squaw was getting rather the best of it, when Mrs. Orkaiko interposed with a strong arm, and forcibly put a stop to the disturbance.

The following day Tankelow drove his horses off separately, but towards evening a reconciliation was effected. On the 3rd of October we left Guigel-aik and marched west in the face of a bitterly cold wind. In the least set low thin scrub

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S24 S15 B42 such, and not, as Monsieur Guinnard* says, because their greediness is so great that they must chew something. Their eyes are bright and intelligent, and their noses—though, of course, presenting different types—are as a rule aquiline and well-formed, and devoid of the breadth of nostril proper to the ordinary ideal of savage tribes. The peculiar prominence over the eyebrows has been noticed by all observers, and retreating foreheads, though observable, are exceptional. The thick masses of hair, and the obvious risk, which would deter the most zealous craniologist from endeavouring to measure their heads, must be deemed sufficient excuse for my not being able to state whether they are dolichokephalic or brachykephalic; a point, however, which I confess did not particularly attract my observation; but, for the partial comfort of anthropologists, be it noted that both Chilians and myself interchanged hats with some Tehuelches, especially Orkeke and Hinchal, without finding misfits. The complexion of the men is reddish brown, that is to say when cleansed from paint, and, like an old picture, restored to their pristine tint, which is not quite so deep as to warrant Fitzroy's comparison of it to the colour of a Devon cow.

[302] The scanty natural growth of beard, moustaches, and even eyebrows, is carefully eradicated by means of a pair of silver tweezers, and I was often urged to part with my beard, and undergo this painful operation, but I naturally objected to comply with the request. The men's heads are covered with thick, flowing masses of long hair, of which they take great care, making their wives, or other female relatives, brush it out carefully at least once a day. Very few appeared to have grey hair; though there were a few exceptions, one very old man's hair being of a snowy whiteness, which contrasted strangely with his tawny face. The women have, as far as I could judge, an average height of about five feet six inches: they are very strong in the arms, but seldom walk beyond fetching the supplies of wood and water, all their journeys

* 'Three Years' Slavery,' p. 280.

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being performed on horseback. Their hair, which is of no 142
great length, scarcely indeed equalling that of the men, and
very coarse, is worn in two plaited tails, which on gala days [301]
are artificially lengthened, probably with horse-hair inter-
woven with blue beads, the ends being garnished with silver [301]
pendants. This practice, however, is confined, I think, to
the unmarried ladies.

Being an admirer of long hair, on my first joining the 302
Indians I greatly admired Tokang's daughter for her 'head
of hair,' two immensely long tails beautifully embellished,
which I naturally thought was all her own. But, meeting
her by chance on the following morning returning to the toldo
with water, to my great disappointment I found that she
had taken her spare hair off, and her natural locks were the
reverse of long. The young women are frequently good- 142
looking, displaying healthy, ruddy cheeks when not disguised
with paint. They are modest in behaviour, though very
coquettish, and as skilled in flirtation as if they had been 352
taught in more civilised society. The fair widow who so
nearly hooked the Englishman could on occasions appeal as
prettily for help as a young lady in imaginary difficulties
over a country stile. Thus, when at Orkoke's request I led the
way through a river—half way across the channel suddenly
deepened, with muddy bottom, and an abrupt bank to land
on—I heard a plaintive appeal, 'Master, help me! my horse
is too small.' Exposure and work do not age them as 145
soon as might be expected, but when old they become most
hideous beldames, and the most weird-like witches imagined
by Doré would be surpassed by a trio of Tehuelche
grandames. The dress of the men consists of a chiripa, 291
or under garment round the loins, made of a poncho, a piece
of cloth, or even of a guanaco mantle; but, whatever the ma-
terial, this article of dress is indispensable and scrupulously [836]
worn, their sense of decency being very strong. All other
garments are supplied by the capacious and warm skin
mantle, which, worn with the fur inside and the painted side

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pin with a broad disc, or a nail, or thorn, according to the wealth or poverty of the wearer; and under this is a loose calico or stiff sacque, extending from the shoulders to the ankle. When travelling the mantle is secured at the waist by a broad belt ornamented with blue beads, and silver or brass studs. The boots worn by the women are similar to those described, with the exception that in their preparation the hair is left on the hide, while it is carefully removed from those of the men. The children are dressed in small mantles, but are more frequently allowed to run about naked up to the age of six or eight; their little boots are made from the skin taken from the fore-legs of the guanaco, softened in the hand. The small children generally remonstrated strongly and effectually against wearing this article of clothing; and whatever the severity of the weather, preferred running about barefoot. The cradles for the babies are formed of strips of wicker-work interlaced with hide thongs, fitted with a cover to keep sun and rain off, and made of a convenient shape to rest on the saddle gear of the mother when on the march. They are ornamented, if the parents are wealthy, with little bells, brass or even silver plates. The women are fond of ornaments, wearing large earrings of square shape, suspended to small rings passing through the lobe of the ear; also silver or blue bead necklaces. The men also wear these necklaces, and adorn their belts, pipes, knives, shoulder, and horse-gear with silver. Those who can afford it also indulge in silver spurs and stirrups; most of their ornaments, except the beads, are home made, being beaten out of dollars obtained by commerce in the settlements. Both sexes smear their faces, and occasionally their bodies, with paint, the Indians alleging as the reason for using this cosmetic, that it is a protection against the effect of the winds; and I found from personal experience that it proved a complete preservative from excoriation or chapped skin. It proved equally effective against the sun, which in Hermo peeled my face completely until I resumed

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paint—which I had left off—not wishing to appear as a white savage to the new comers. The paint for the face is composed of either red ochre or black earth mixed with grease obtained from the marrow bones of the game killed in the chase, all of which are carefully husbanded by the women, and when opportunity offers pounded and boiled in the large pots; the grease and gristles being carefully skimmed off and reserved. On state occasions, such as a birth feast, and for a dance, the men further adorn themselves with white paint, or powdered gypsum, which they moisten and rub on their heads, and make five white finger-marks over their chests, arms, and legs. The usual morning toilette is simple; after the plunge in the river, which is almost always the first thing, except of course when circumstances prevent it, indulged in by both sexes, who bathe scrupulously apart, and generally before daylight. The men's hair is dressed by their wives, daughters, or sweethearts, who take the greatest care to burn any hairs that may be brushed out, as they fully believe that spells may be wrought by evil-intentioned persons who can obtain a piece of their hair. From the same idea, after cutting their nails, the parings are carefully committed to the flames. After the hair-brushing, which is performed by means of a rude hand-brush, the women adorn the men's faces with paint; if in mourning they put on black paint, and if going to fight, sometimes put a little white paint under the eyes, which assists in contrast to the other in giving a savage expression. The women paint each other's faces, or if possessed, as sometimes occurs, of a fragment of looking-glass, paint their own. Both sexes tattoo on the forearm, by the simple process of puncturing the skin with a bodkin, and inserting a mixture of blue earth with a piece of dry glass: the usual patterns consist of a series of parallel lines, and sometimes a single triangle, or a double triangle, the upper one resting on the apex of the lower. I myself had one line tattooed by a fair amateur, and confess that the process was rather painful.

3: Musters T-5 (1869-1870)1872
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description as given by Fitzroy, as that of a Devon ox. The naturally scanty growth of beard and moustache is carefully eradicated with a pair of silver tweezers, by the aid of a small piece of looking-glass. Some of the men would be considered handsome in any country, and the lively good-humoured expression of their countenances when in their own homes contrasts strongly with the sullen and downcast expression assumed by them when in the settlements. In the prospect of a fight, however, their expression changed altogether, their glaring eyes and altered features manifesting unrestrained ferocity.

The women, when young, are of prepossessing appearance; when not disfigured by paint displaying ruddy complexions and well cut features. Their hair is comparatively coarser, and though uncut, appears almost shorter than that of the men. They attain puberty at an early age—probably about thirteen years—are frequently married at fifteen years of age, and, from exposure and hard work, speedily become aged.

The dress of the men consists of a waistcloth or chiripa, either of linen, poncho, or a piece of old mantle; but, whatever the material, this article of dress is indispensable. I would remark, in passing, that they scrupulously regard decency both in their persons and habits. The rest of their dress consists of a mantle, about six feet square, made of the skins of the young or, by preference, unborn guanaco, or even of those of the skunk, fox, cavy, or wild cat. The mantle is secured round the waist by a girdle or belt, frequently ornamented with silver, in which the tobacco pouch, knife and ostrich bolas are secured. Their feet are protected by Petro boots made of the skin stripped from the thigh and hock of a horse, or large puma; over these they sometimes wear overshoes made of the skin from the hock of the guanaco. As may be imagined, the footmarks made by them when thus shod would be abnormally large, which gave origin to the name "Patagon," applied to them by early Spanish navigators. They go bareheaded, their flowing locks being confined by a fillet plaited from any unravelled yarn obtained from ponchos procured in barter with their Araucanian neighbours, or from cloth or flannel from the settlements. The women wear a loose calico or stuff sacque extending from the shoulder to the ankle, and over this a guanaco mantle, secured a little below the throat with a silver pin ornamented with a large disk, or, if they are very poor, with a nail, or thorn from the algarroba tree; they also wear when travelling broad bolas ornamented with blue beads or copper or silver studs sewn on to the hide; boots of horsehide similar to those worn by the men, with the exception that the hair is left on. The women are fond of ornaments consisting of huge earrings and necklaces of silver or blue beads; the men also wear

3: Musters T-5 (1869-1870) 1872
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these necklaces, and adorn their knife sheaths, belts, and horse gear with silver studs or plate, and such as can afford it indulge in silver spurs and stirrups. The women furthermore lengthen their hair artificially, adorning the long tails with blue beads and silver pendants, but this only happens on state occasions. Both sexes smear their faces and occasionally their limbs with paint. This paint is composed of either red ochre or a black earth mixed with grease, obtained by boiling out the marrowbones of the game killed in the chase; they also tattoo on the forearm by the simple process of puncturing the skin with a bodkin, and inserting a mixture of blue earth with a piece of dry grass.

On state occasions, such as a feast on the birth of a child, the men further adorn themselves with white paint—a powdered gypsum, which they moisten and rub on their hands, and thus make five white finger-marks over their chests, arms, legs, etc. Nearly every morning the men have their hair brushed out with a rude description of brush, by their wives, or if unmarried, their sisters or female friends, who take great care to burn any hair that may be brushed out, as they fully believe that spells may be worked by evil intentioned persons who can obtain a piece of their hair or nails. After the hair-brushing is finished, the women adorn the men's faces with paint; if in mourning they put on black paint, and if going to fight, sometimes put a little white paint under the eyes, which assists, in contrast to the other, in giving a savage expression. The women paint each other's faces, or if they possess a small piece of looking-glass, paint their own. The women on the eve of their wedding-night cover their bodies all over with white paint, and a child on its birth is also similarly whitened.

The tents or toldos of these people, called by themselves "kou", much resemble those of our gipsies, though they are much larger, loftier, and of a squarer form. It is simply and speedily constructed. A row of forked posts, about three feet high, are driven into the ground, and a ridge pole laid across in front of these, at a distance of about six feet; a second row five feet high with a ridge pole; and at the same distance a third row, six feet high, are fixed. A covering, made from forty to fifty full-grown guanaco skins sewn together, and smeared with a mixture of grease and red ochre, is drawn over from the rear, and secured by thongs to the front poles. Hide curtains fastened between the inner poles partition off the sleeping places, and the baggage, piled round the sides, excludes the cold blast.

The duty of pitching and striking the toldos, as well as of loading the hides and poles on the horses, devolves on the women, who show great strength and dexterity in the work. The furniture of the toldo consists of a few hides, bolsters formed

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little less than seven feet high. They have broad shoulders full and well-developed chests, frames muscular and finely proportioned, the whole figure and air making an impression like that which the first view of the sons of Anak is recorded to have made on the children of Israel. They exhibit enormous strength, whenever they are sufficiently aroused to shake off their constitutional laziness and exert it. They have large heads, high cheek-bones, like the North American Indians, whom they also resemble in their complexion, though it is a shade or two darker. Their foreheads are broad, but low, the hair covering them nearly to the eyes; eyes full, generally black, or of a dark brown, and brilliant, though expressive of but little intelligence. Thick, coarse, and stiff hair protects the head, its abundance making any artificial covering superfluous. It is worn long, generally divided at the neck, so as to hang in two folds over the shoulders and back, but is sometimes bound above the temples, by a fillet, over which it flows in ample luxuriance. Like more civilized people, the Patagonians take great pride in the proper disposition and effective display of their hair. Their teeth are really beautiful, sound and white, — about the only attractive and enviable feature of their persons. Feet and hands are large, but not disproportionate to their total bulk. They have deep, heavy voices, and speak in guttural tones, — the worst guttural I ever heard, — with a muttering, indistinct articulation, much as if their mouths were filled with hot pudding. Their countenances are generally stupid, but, on closer inspection, there is a gleam of low cunning that flashes through this dull mask, and is increasingly discernible on acquaintance with them; when excited, or engaged in any

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treated as slaves, but made, in most respects, as comfortable in their servitude as the condition of their rude masters will admit. When, however, their lords are excited by gambling, or enraged for any or no cause, the fury of passion is visited upon their defenceless heads, which they bear uncomplainingly, with a meek submissiveness worthy of better treatment. They are passionately fond of trinkets and clumsy ornaments, such as bits of brass and copper, beads, and the like, which they wear suspended from their necks. A few of them had their ears pierced, and wore brass or copper ear-rings; and many of them decked out their children with similar rude finery which is valued more than anything else, except rum, tobacco and bread. The men paint or bedaub their faces and breasts with a kind of red earth. Charcoal is also used as a cosmetic. A broad line of red alternating with a stripe of black, in various fantastic figures, is a favorite style of decoration. The women make themselves, if possible, still more hideous, by the application of a pigment made of clay, blood and grease. Some of them would be very comely, if only cleanly, and content to leave nature less strenuously adorned.

The people are as deficient in the morals as in the refinements and courtesies of domestic life; their licentiousness is equal to their cruelty, — the filth of their persons only too faithfully represents the degree in which "their mind and conscience is defiled." I saw no person, of either sex, that appeared to have attained advanced age, though it was difficult to judge of this. The oldest Indian I remember to have seen did not seem to be above sixty.

Their only wealth, aside from their huts, consists of

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up,—my only alternative to starvation. Famine has no scruples of delicacy; if the reader is disgusted, he is in a state of sympathy with the writer.

Early the next day we (literally) pulled up stakes, and were on the move; and, after journeying all day, encamped in a situation very like the one we left in the morning. The Indians spent their time, as usual, in gambling and in combing each other's hair, with a brush made of stiff dry roots, tied up together. The operator received as a fee the *game* captured in the process. The reader will excuse a more explicit statement of what, though less abominable than cannibalism, is hardly less repulsive.

One evening our family circle were seated round a fire, which sent up volumes of smoke sufficiently dense to suit a savage of the most exacting taste, and which drove me, as usual, to the back part of the hut, where I lay flat on my face. One of the chief's wives was inveighing against me, as was her wont, and a second occasionally joined in the strain, by way of chorus. A third was cracking the bones of a guanaco, that her son Cohanaco might eat the marrow. The fourth and last of the women was attending to a piece of meat for our supper, fixed on a forked stick, in the smoke. Two sons were engaged, as usual, in doing nothing, except occasionally begging a little of the marrow, and scraping their dirty legs with a sheath-knife, by way of diversion; sundry by-plays, and little pieces of mischief, served to fill up the spare minutes. The old chief, who had been silently regarding the scene, now commenced talking, in a low, mumbling, guttural tone, to one of his wives. She was busily eying the toasting-fork, and studying the process of cooking; but, at her husband's instance,

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a warning to myself, to make haste and get well enough to move at the first signal.

Away again, — this time facing about, and passing down the river. I needed rest; but, at whatever expense of suffering, needs must when a certain old gentleman drives. At the next-stopping-place my services were called into requisition in a new department. One forenoon, as I sauntered towards our wigwam, after a stroll among the smutty huts, to kill time and divert painful thoughts, I was hailed from within by the chief, "Arka, Bonsy!" On entering, he appeared to be conversing, in low, gurgling sounds, with his lately-married daughter, who was running her hands through the shaggy hair of her young hope, as she talked. Something was plainly wrong in the youngster's top-knot, and some unpleasant task in relation thereto was as plainly about to be imposed upon me. The chief resolved my doubts, by ordering me to cut off a portion of the shag; I objected a want of the proper implements, but the mother silenced me by producing an old pair of scissors, in no condition to cut anything. Calling for a file, the rusty edges were brought into a tolerable state, and I approached the task. Such a sight! If the hair now would have obeyed a mesmeric pass, without the need of manual contact, — if the job could be performed with closed eyes, and insensible nostrils, and absent mind! Fangh! I hurried through the penance, hiding disgust, and assuming the appearance of good will, and made good my escape into the fresh air. And so I must turn barber, and, in all likelihood, have the dirty heads of half the tribe put under my nose! What would come next?

Our next move took us across the river Gallegos, in

guanaco, and is sandal-like in appearance. For riding they use boots made from the hocks or legs of horses or large guanacos, and their spurs are of wood which they carve with no little art. They bind their foreheads with a band of wool about two fingers wide, woven by themselves and of several colors. These bands hold the hair in place, that is, swept upward on the left side with the ends free like the feathers of a bird. These bands, bound six or eight times about the head, have small pieces of yellow metal or brass at their extremities. When they mount their horses they tie their large outer garment about the waist with a thong, from which hang their bolas and knife, which are the weapons they usually carry, and when they require freedom of movement for their arms they allow their skin garment to fall backward onto the horse's rump, and being thus bare from the waist up they present a rather pleasing spectacle as they race off or pursue game, particularly as the hide entirely covers the horse's rear quarters and offers to view its inner, multicolored fur. Their riding gear consists of a sort of packsaddle, with neither saddlebow nor crupper, and made of the hide of a large guanaco, the pads stuffed with coarse, dry grasses. The stirrups, which are carved out of wood, are so small that the large toe will hardly fit into it. They sit somewhat clumsily on their horses, but securely nevertheless, and can race up or down hill with equal ease. The horse's bit is made from a slender stick or from the wing bone of an ostrich, and has a small knob at either end; it is as long as the horse's mouth is wide, and the reins are attached to its enlarged extremities as are also two small thongs which go about the horse's chin and keep the bit from slipping out of its mouth. [69] The reins are made of eight twisted strands of very thin and pliable rawhide.

The women's clothes are made of the same kinds of skins as are the men's and are worn in the same manner, but for one small difference which is that they fasten the garment with two large wooden or iron pins over the chest in such a way that the two upper ends of the hide hang like the flaps of a cloak down as far as the waist. The other two ends of the hide hang behind in the manner of a train about half a yard long. This hangs to the ground when the women are still but when they walk they gather it up in their left hand. They do not use their left hand for anything else, unless it be to shield their parts in some unforeseen circumstance. In addition to this they wear, beneath the aforementioned hide, a sort of square apron which reaches to below the knees, made of flannel, woolen stuff or some other cloth if they can get it, and if not, then of very soft leather. This apron they tie about the waist with a thong, which those women of some authority adorn with beads. They do not wear sandals on their feet as do the men, but when they ride they put on boots similar to those the men wear. They do not cover their heads, but

parting their hair down the middle, braid it into two pigtails which, coming down over the ears and shoulders reach the chest and waist. The ribbon with which they tie these braids is made of dark wool two fingers wide, and the rich women trim them with beads on special days. They also put beads on the large pins which secure their outer skin garments, on the lower part of their legs as anklets and about their necks as chokers of different colors. They wear brass earrings, and so do the men. The equipment which the women use for riding - and they usually ride mares - includes a kind of stuffed saddle of tanned cowhide (if they can get it), very well made, studded with little brass nails and adorned at either end with beads of varied colors (when they have them) arranged in designs and patterns of their fashioning. The cinch about the horse's belly has three metal rings, one at one end and the other two a third of the distance from either end. The buckle with which they attach and tighten this girth is very large. The bridle is made up of halter, bit and reins; the halter is richly decorated, adorned with beads and anything else they can get hold of for the purpose. The reins and bit are similar to those used by the men. The mares are further adorned about their necks with strings of bells or such other baubles as the women can procure. These necklaces reach down to the animals knees and are used only on special days. On ordinary trips they are replaced by ropes of blue or red wool, about a finger in thickness, which are wound about the animal's neck three times, and which aid the women to get up onto their saddles. [70] The women sit on their saddles facing the head of their mount and folding their legs under them, a very uncomfortable posture which long habit alone allows them to take, and which exposes them to numerous falls. While riding and while mounting they are extraordinarily modest and keep themselves completely covered at all times. The women of some authority wear straw hats on the march which are circlets with a brim but no crown, which they tie beneath their chins with anything serviceable, and with this they shield themselves from sun and rain when they travel on horseback.

The activity or occupation of the men is to hunt, in order to supply their families with meat, and to make the skin tents or huts in which they live, and all their clothing. They also take care of the horses they own and make all their riding gear. Their games are limited to dicing, to training in their manner of fighting, and to racing each other on horseback.

The women are obliged to cook the food, fetch water and firewood, put up and take down the tents when on the march and load and unload them. The men do not help at all in these chores, even if the

poles from top to bottom and make firm partitions. On the outside 342
the hide touches the ground on the north, west and south. The entrance
is always left facing east and is as wide as the entire tent, which is in
the shape of an oval cave. Nothing whatever is placed at the entrance
to close it except [80] in freezing weather, when it is closed by hanging
a hide across it. The inner partitions are arranged from the center to- 342
ward the back for each married couple, and the children and other 542
family members and relatives sleep all in a jumble in the remaining
part which is no man's land up to the door. Here widowers, widows,
unmarried men and women, relatives, servants and slaves and, in fact,
as many as are dependent on or related to the head or master of the
tent, come together. Virgins here, in spite of the opportunity try, as 836
has been said, to keep their virginity while they have hope of getting 837
married; but if they should lose this hope they will take any man
indiscriminately, and they and the widows spend the night merrily,
taking up with the first man who cares to sleep with them.

Quarrels between men belonging to the same camp are decided 627
by coming to blows with their fists and hands. They are not allowed to 578
use any weapons, and no one dares to separate them until they give in
or separate on their own accord. The onlookers applaud them and
laugh. When women fight they begin in a sitting posture, to say of- [516]
fensive words to each other until one of them starts to unbraid her hair
very calmly, at which the other does likewise, still keeping up the flow
of insults. As soon as both have loosed their hair, they shake it, get up
and charge furiously, tugging hard on each other's hair and yanking out
as much of it as they can as it tangles in their nails. The other women
and men just look at them, not daring to pull them apart. When they
become exhausted they themselves separate and are as good friends as
a result of this as though they had not fought. They allow their hair to
remain loose for the remainder of the day. The women may not strike
each other in their fights with hands or fists as do the men, nor may
they pull or tear each other's clothes, only their hair, and should they
do otherwise they are corrected by the surrounding spectators.

In time of sorrow, on the march, on very windy days, when it 302
is very cold or freezing, the Indians paint their faces black or violet, 751
the men as well as the women, to keep their skin from chapping.

Usually these Indians are of a sweet and innocent nature, and [157]
they became so attached to me and they treated me with such simplic- 123
ity, especially the chief of San Julian, that had we had enough horses
I believe there would not be a span of those lands which I would not
have been able to explore in their company.

Buenos Aires, December 10, 1783
Antonio de Viedma [81]